

SUPPLEMENT TO THE NÚRAFSHÁN

Vol. 3.

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No. 22

Editorial Notes.

Nothing more constantly impresses itself upon European workers in India than the certainty that the great work of evangelization must be accomplished by native workers. The experience of Missionaries in China lead to the same conclusion. Several conspicuous illustrations have been recorded. Among them few are more remarkable than that of Ch'ang, the Blind Apostle of Manchuria.

Ch'ang was converted in a Mission Hospital where he had gone in hope of receiving back his eyesight. He immediately became intense in his desire to preach the gospel unto others. Failing to receive baptism, owing to his meagre knowledge of the scriptures, he returned alone. Picking his way over mountains and through valleys, he eventually arrived in his native village. He had the promise of a missionary to visit him, but was obliged to wait for more than six months. When he came, he found the old blind man busy preaching and training his converts, as well as he knew. Pastor and flock together received baptism and of the former the missionary wrote thus: "Blind Ch'ang of Tai-ping-kon, with little knowledge but with a heart thrilled to the core with the truth which he knew, had in these months done more work and better work for

the kingdom of heaven than half a dozen of foreign missionaries could have done in as many years. And this is only one of many proofs that China must be evangelized by the Chinese."

The converts of this Blind Apostle are now numbered by many hundreds. One fact at once illustrates Ch'ang's zeal and his efficiency. He thoroughly committed to memory, from printed copies prepared for the blind, the whole of the New Testament and Psalms, besides several other books of the Old Testament, and is able at once to quote them with amazing accuracy.

Is not much of the weakness of the preaching of to day due to the fact that our preachers discourse on themes from a purely intellectual standpoint, spending their time in combatting opinions by opinions on merely theological or philosophical subjects? A return to Bible preaching is much to be desired. Preach the Word of God. Tell men what God has said and then the power of God will be revealed in the conversion of sinners.

We want to call the attention of our Missionary readers to a new magazine for women, to be published in the Panjabi language and Gurmukhi character. It is to be 16 Quarto pages in size and to be well illustrated. The magazine is to be edited by a lady thoroughly acquainted with the language. It will be Christian in its

teaching but will discuss questions of hygiene, education and elementary science as well.

The expense of the initial number will be borne by the Christian Literature Society, and we hope the magazine will be undertaken definitely by that Society. We are anxious to secure subscriptions for this publication as early as possible.

The first number will be issued in June. Sample copies will be supplied to those who want them. The subscription rates are given on page 4 of this Supplement. Will you not join with us in making this enterprise a great success?

Telegrams.

THE QUEEN'S 80TH BIRTHDAY.

London, May 24.

Touching tributes to the Queen have appeared in the British and Foreign Press on the occasion of Her Majesty's birthday. The event will be celebrated on a scale resembling that of the Jubilee. Special services will be held in all cathedrals, in addition to which military displays and banquets will take place.

President McKinley sent a special cablegram to Her Majesty, offering the congratulations of all Americans.

The Transvaal Parliament was adjourned out of respect to the great day, and salutes were fired.

RUSSIA AND PEKIN.

London, May 24.

The *Times* correspondent at Pekin telegraphs that M. De Ges has notified to the Tsung-li-Yamen that Russia is unable to heed the Chinese wishes in the matter of connecting Pekin with the Russian railway system in Manchuria, and is sending Engineers immediately to make the necessary surveys.

THE NILE CONVENTION.

London, May 23.

The Porte has instructed its ambassadors in London and Paris to present a written protest

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MADE IN JAPAN

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against the Nile Convention interfering with Turkish rights on the Tripoli hinterland.

THE QUEEN'S BIRTHDAY

London, May 26.

The Court Circular states that the Queen is deeply touched and gratified at the overwhelming testimonies of loyalty and affection from her subjects on the occasion of her birthday.

THE PEACE CONFERENCE.

London, May 26.

A prominent delegate at the Peace Conference states that according to the first exchange of views, the Conference is certain to effect something regarding arbitration, also the humanising of war, but is unlikely to effect anything in the direction of disarmament, beyond making a recommendation to the Governments represented.

DEATH OF ROSA BONHEUR.

London, May 26.

The death is announced of Mlle. Rosa Bonheur, the celebrated animal painter.

THE MAHDI'S TOMB.

London, May 26.

Mr. Morley, M. P., in a speech made at Sydney last night, denounced the desecration of the Mahdi's tomb, and declared that to vote any grant to the General who was responsible for such a deplorable and revolting act was nothing short of barbarism.

UITLANDERS IN THE TRANSVAAL.

London, May 28.

Mr. Conyngham Greene, British Agent in the Transvaal, replying to the Uitlanders' petition, says Her Majesty's Government sympathises with the petitioners, and hopes for an early and substantial change in the conditions of their residence, towards which President Kruger's consent to a conference with Sir A. Milner is a good augury.

Paris, May 27.

The Reporter of the Court of Cassation has pronounced in favour of the revision of the Dreyfus sentence, and a new trial by court-martial. The Court will undoubtedly endorse the report.

The Court of Cassation will consider the Dreyfus revision report to-morrow. The officers are forbidden to attend the Court.

THE ALASCAN FRONTIER.

London, May 27.

The insistence of Canada upon her full claims to the Alaskan border, comprising a portion of the Klondyke, has caused a deadlock in the negotiations for the re-assembling of the Anglo-American Commission. Lord Salisbury was prepared to make a compromise on this particular point, and America now threatens to enforce a retaliatory tariff against Canada.

THE PEACE CONFERENCE.

London, May 27.

Both Sir Julian Pauncefote and Baron De Staal have introduced at the Peace Conference a proposal for a permanent tribunal of arbitration, and the idea is making good progress.

THE PHILIPPINES.

London, May 28.

Uneasiness is felt at Washington owing to the latest news from Manila, which shows that it will be impossible to establish American supremacy in the Philippines without more troops, and this would involve a fresh call for volunteers, notwithstanding the unpopularity of the measure.

THE SUEZ CANAL.

London, May 28.

The annual report of the Suez Canal shows that the receipts in 1898 reached eighty-eight million francs, the largest return on record. The report alludes specially to improved trade with India, and the notable increase in the wheat export, also to the increasing trade between America and Asia.

PLAGUE IN JULLUNDUR DISTRICT.

Chota Simla, May 28.

A new village, Rahma, in the Jullundur district, on the Phagwara road with a population of 1,758, was discovered infected on the 26th.

L'AFFAIRE.

London, May 29.

The Dreyfus case and the trial of M. Deroulede, in connection with the events at President Loubet's election, have proceeded simultaneously in different courts of the Palais de Justice. Stringent precautions have been adopted to prevent a disturbance.

M. Ballot-Beaupres report to the Court of Cassation strongly insisted upon the innocence of Dreyfus, and urged that the evidence all pointed to Esterhazy as the culprit.

At the trial of M. Deroulede, the accused evoked the applause of the public by insulting President Loubet, but order was maintained. Both trials have been adjourned.

THE TRANSVAAL CRISIS.

London, May 29.

Sir Alfred Milner, High Commissioner of the Cape, has started for Bloemfontein to meet President Kruger. Political circles at the Cape are not sanguine that any success will attend the conference.

THE RUSSIAN RAILWAY LOAN.

London, May 29.

The Times' St. Petersburg correspondent telegraphs that negotiations have been opened for a Russian railway loan in England of four million five hundred thousand roubles which it is believed, is intended as an experiment to test the market.

THE PLAGUE ABROAD.

London, May 29.

The number of plague cases in Hong Kong has doubled during the past week.

There are eight recorded cases of plague in Alexandria, four of the patients being Europeans.

THE ITALIAN CHAMBER.

London, May 29.

Furious scenes are taking place in the Italian Chamber of Deputies through the Socialist attacks upon the army, thus preventing all the ordinary business of the House.

PLAGUE IN INDIA.

Karachi, May 29.

To day's returns give 6 cases and 3 deaths.

BOMBAY.

Bombay, May 30.

The attacks numbered 12 and deaths 18; total mortality 111.

There are now 89 persons under observation, 800 contacts and 2,938 evicts under treatment or otherwise accommodated, 2,272 persons remain in private health camps.

THE INCOMING MAILS.

Aden, May 29.

The P. and O. Company's steamer *Carthage* with the English mails of the 18th instant, left here for Bombay at 10 a. m. to-day.

DHARM DA CHANAN.

A NEW MAGAZINE FOR WOMEN

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thus formed a sacred alliance between all the races of India, then we shall rejoice to think that what before man had put asunder, by dividing piece-meal our national being, by divorcing man from man, family from family and race from race, that, God in sacred alliance, and in bond of brotherhood has rejoined together. May God hasten that time. Amen.

BEGIN WITH GOD.

Begin the day with God!

He is thy sun and day;

He is the radiance of thy dawn;

To Him address thy lay.

Sing a new song at morn,

Join the glad woods and hills;

Join the fresh winds and seas, and plains;

Join the bright flowers and rills.

Sing thy first song to God,

Not to thy fellow-man;

Not to the creatures of His hand,

But to the glorious One.

Awake, cold lips and sing!

Arise, dull knees, and pray!

Lift up, O man, thy heart and eyes,

Brush slothfulness away.

Look up beyond these clouds;

Thither thy pathway lies.

Mount up, away, and linger not;

Thy goal is yonder skies.

Cast every weight aside!

Do battle with each sin;

Fight with the faithless world without,

The faithless heart within.

Take thy first meal with God!

He is thy heavenly food;

Feed with and on Him; He with thee

Will feast in brotherhood.

Take thy walk with God!

Let Him go forth with thee;

By stream, or sea, or mountain path,

Seek still His company.

Thy first transaction be

With God Himself above;

So shall thy business prosper well,

And all the day be love.

Selected.

A NATIONAL RELIGION IN INDIA. (Continued)

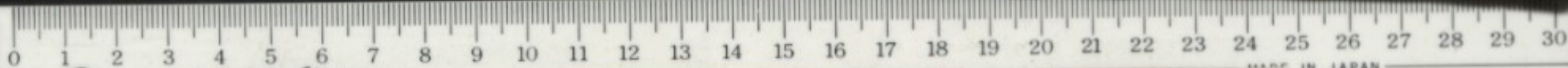
REV. H. GOLAKNATH.

We have so far enumerated the three foremost religions of India which have had a temporary career in the nation's life. We have shown that they failed as constructive forces, and why they failed. It has, moreover, been shown that under the strong arm and benign shadow of the British government, they still subsist as subject races with their temples, mosques and their granths intact.

The question naturally arises: Will these dead bones of bygone nations put on flesh and tissue anew, and pulsate with a new national life? Is there any sign of the advent of a national religion mighty enough to put a nation's life into this conglomeration of races, and join them by a tie indissoluble and a bond of brotherhood never to be broken? India does need a religion of this description. It wants, in the place of new fangled ideas ever shifting and changing, something substantial and abiding. It wants, for its basis and organism, the religious union of races, the social compact of families now divided by barriers of caste, and a communion and fellowship with the Father of all.

In response to this heart cry of India, we would say with all emphasis that Christianity meets all the requirements of a national religion. Christianity comes to us armed with divine authority, and with parity of doctrine and worship. It comes to us in the wake of European civilisation. It does not need the helping hand of Indian civilisation, as both Muhamadanism and Sikhism in India needed it. It will not come to any terms or make any compromise with the inconstant humour of superstitious ideas. It comes to us, not with a sword in its hand or with the Caserean Motto—"Veni, Vidi, Vici;" but with a message of love.

The record of its success in the past goes far to prove that it will meet with success in India. Gibbon (who was certainly not an admirer of Christianity) towards the end of his first volume on the Rise and Decline of Rome, describing the progress of Christianity, says that Christians alone remained aloof and would not join with the common intercourse of mankind "because the innumerable rites and ceremonies were closely interwoven with every circumstance of business or pleasure of public or private life."....."They were alarmed and scandalised at the ensigns of paganism.".....And as they remained exclusive, practising the virtues of domestic life, they were stigmatised as 'unsocial and singular,' and according to the scath-



ing pen of Tacitus they were 'haters of mankind.' But Christianity, growing up in silence and obscurity, nay under the blighting shadow of a Tiberius, a Nero and a Domitian, "gradually insinuated itself into the pagan mind and finally erected the triumphant banner of the cross on the ruins of the Capitol."

Again, as a matter of history, Great Britain, before it adopted the religion of Palestine, led a pagan life. It too had its priests, called Druids, its ritual and its gods and goddesses, after which the names of the days of the week were called names which recall to English people the gods which their forefathers worshipped in their Sleswick homeland. Great Britain too suffered the ban of a subject race, and many of its subjects were sold as slaves in the world market of Rome. But, since embracing the Christian religion, it has grown up to the magnitude of a mighty imperial nation. In fact, wherever Christianity has planted itself in its bloodless victories, it has raised the people from rude barbarism to high culture and civilisation. None of those nations, which have adopted the religion of Asia, (for Christianity originated in the oriental world) has lost its national peculiarities and characteristics, but withal such nations have grown in civilisation and improved in morals, family institutions and society. In India it has by sheer force of superior influence attained within a century, what Muhamadanism, with its national supremacy could not accomplish in many centuries.

Christianity still maintains its original *modus operandi*. It began its Missionary work without flourish of trumpet or tramp of war. It triumphed in silence and obscurity, nay amid persecutions and adverse influence of an infamous age. So in India it manifested itself at first in the person of one or two solitary missionaries, who met with opposition not only from the people of this country with whom they came in contact, but from their own people at home, and from the Directors of the East India Company. Then came a Ward, a Carey and a Marshman to translate the Bible into the vernaculars of the country and disseminate Christian knowledge through these vernaculars; and later a Duff and on a Wilson, leaders in higher education. It is thus that Christianity has found its way in India. Slowly but steadily, without state aid or encouragement, it is gaining ground. Does Christianity meet the actual requirements of India? It does. Hinduism and Sikhism yearn after fellowship and communion with God, but they interpret this fellowship by Vedantic philosophy which loses sight of man altogether.

Christ says, *'Abide with me and I in you.'* He prayed that they all

may be one, as thou Father, art in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me. Paul said, *'What know ye not that your body is the temple of the Holy Ghost which is in you.'* In such statements, the response is given to our yearning after communion with God, while, at the same time, the status of man is preserved intact. Muhamadanism is suffering 'from the weight of its legal fetters' and localising worship to this and that place. Christianity comes 'armed with the strength of the Mosaic law,' yet delivered from the weight of its fetters. It brings the freedom of the Gospel and the worship of God in the spirit. Liberty is its law, its basis and strength. It places the Bible within the reach of all. It has stood the test of ages. It encourages investigation in all departments of life, and adapts itself to the progressive character of any age. It can put a meaning and life into the empty and lifeless *Jappi* of the Sikhs by pointing to the real object addressed. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was and which is to come, the Almighty.* The spirit of Christianity is to educate and to lift up humanity. In Europe, it has delivered mankind from the vassalage of feudalism, and from intellectual and moral thralldom, and placed the Bible and its handmaid education within reach of all.

Under Christianity, the dead-lock of caste can not exist. It elevates woman to that proper place and sphere in society without which we can have no genuine education, no proper culture and training. It belongs to no particular race, no particular locality. It claims for its heritage mankind in general. It points to no system, but to a personal figure, Christ, in whom the gentle graces of woman and the lofty virtues of man are harmoniously blended. He is the hope of India. May that hope speedily see its fruition in India.

It is said that when Christ was born not only the local shepherds, not only a Simeon and a Hannah offered sacrifices of praise and thanksgiving, but that wise men of the east brought gold frankincense and myrrh, the treasures of their country, which they offered as gifts unto the new-born Saviour of mankind. May the day soon come when Hindus, Muhamadans Sikhs and, other races of India shall bring their ancestral treasures, intellectual, moral and physical as well, and lay them as trophies at the feet of Him who is Lord over all--those treasures which are divided at present and do not go to feed a nation's life but 'waste their worth and value in the desert air.' When we shall have thus continued as a nation under the rallying standard of the cross, with Christ as our Head and Captain,—when we shall have

